North Carolina

Lodge Manual

for the Degrees of

Entered Apprentice, Fellow Craft

and Master Mason,

as authorized

by the

Grand Lodge of North Carolina

A. F. & A. M.

and the

Services for the Burial of the Dead

of the fraternity,

by

Chas. F. Robinson, P. M.

Asst. Grand Lecturer.

Farmington, Davie Co., N.C.

1892.

M. W. Sir and Bro.

Esteeming you as a comrade in time of war, and a friend and brother in time of peace, and knowing your zealous and ardent attachment to the principles of Masonry, I desire in token of my respect to dedicate this work to you.

NAME.	RESIDENCE.

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Statesville N. C.
Feby 29th 1892 -

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Forms of Prayer.

Prayer at Opening.

Most holy and glorious Lord God, the great Architect of the Universe, the giver of all good gifts and graces: Thou hast promised that, "where two or three are gathered together in thy name, thou wilt be in the midst of them, and bless them." In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling, and to illuminate our minds, that we may walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into The Temple "not made with hands, eternal in the heavens."

Response by the Brethren. — So mote it be. Amen.

Prayer at Closing.

Supreme Architect of the Universe, accept our humble praises for the many mercies and blessings which thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech thee, whatever thou hast seen amiss in us since we have been together; and continue to us thy presence, protection, and blessing. Make us sensible of the renewed obligations we are under to love thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in Faith, Hope and

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Charity; but more especially in that Charity which is the bond of peace and the perfection of every virtue. May we so practice thy precepts, that we may finally obtain thy promises, and find an entrance through the gates into the temple and city of our God.

Response. So mote it be. Amen.

× × × × × ×

Level. Plumb. Square.

× × × × × ×

Benediction at Closing.

May the blessing of Heaven rest upon us and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us.

Response.—So mote it be. Amen.

Charge at Closing.

Brethren:—We are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated, and so forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that, around this altar, you have promised to befriend and relieve every brother who shall need your assistance. You have promised, in the most friendly manner, to remind him of his errors, and aid a reformation. These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommend it more especially "to the household of the faithful." Finally, brethren, be ye all of one mind; live in peace; and may the God of love and peace delight to dwell with and bless you.

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Entered Apprentice's Degree.

Preliminaries

To the Admission of Candidates.

Before a candidate shall be prepared for initiation, he shall answer satisfactorily the following interrogatories:-

1. Do you declare upon your honor, before these witnesses, that unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

2. Do you further declare upon your honor, before these witnesses, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish to be serviceable to your fellow creatures?

3. Do you further declare upon your honor, before these witnesses, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity?

4. Have you petitioned any other Lodge and been rejected by it?

"Freemasonry, a beautiful system of morality, veiled in allegory, and illustrated by symbols."

The most ancient society in the world; its principles are based on pure morality, its ethics are the ethics of ~~Christianity~~ true religion; its doctrines, the doctrines of patriotism and brotherly love; and its sentiments, the sentiments of exalted benevolence. It encourages all that is good, kind, and charitable; and reprobates all that is vicious, cruel and oppressive.

Entered Apprentice –
Sect. 1st

(Or the following may be sung: –
"Auld Lang Syne". or "Arlington".

Behold how pleasant and how good,
For brethren such as we,
Of the Accepted Brotherhood,
To dwell in unity!

'Tis like oil on Aaron's head
Which to his feet distils,
Like Hermon's dew so richly shed
On Zion's sacred hills.

For there the Lord of Light and Love
A blessing sent with pow'r:
Oh! may we all this blessing prove
Eén life for evermore.

On Friendship's altar rising here,
Our hands now plighted be,
To live in love with hearts sincere,
In peace and unity.

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Entered Apprentice's Degree.

Section First.

Reception.

× × × ×

Prayer used at the Initiation of a Candidate.

Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us! Endue him with a competency of thy divine wisdom, that by the secrets of our art he may be bet-ter enabled to display the beauties of holiness, to the honor of thy holy name. So mote it be. Amen.

× × × ×

"Behold, how good and how pleasant it is for brethren to dwell together in unity!

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments:

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." — Psalm CXXXIII.

(Insert) Or the following may be sung:— "Behold how pleasant & how good:

× × × × o.c o.c —

"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God

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said, Let there be Light: and there was Light." x x x x

The Shock of Enlightenment.

x x x x

The Holy Bible is given us as the rule and guide of faith; the Square to square our actions; and the Compasses to circumscribe and keep us within due bounds with all mankind, but more especially with the brethren in Masonry.

x x x x

As the sun rules the day, and the moon governs the night, so should the W. M. endeavor to rule and govern the Lodge with equal regularity.

x x x x

The Apron.

I now present you the lambskin or white leather apron, which is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other order that can be conferred upon you at this time or any future period, by king, prince, potentate, or any other person, except he be a Mason; and which I hope you will wear with equal pleasure to yourself and honor to the fraternity.

x x x x

The Demand.

x x x x

North East Corner.

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Entered Apprentice.

The Working Tools.

The working tools of an Entered Apprentice are the Twenty-four inch Gauge, and the Common Gavel.

The twenty-four inch gauge is an instrument ~~used~~ used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematic of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God, and a distressed worthy brother; eight for our usual vocations; and eight for refreshment and sleep.

The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, "that house not made with hands, eternal in the heavens."

× × × ×

Second Section.

Preparation.

There is much analogy between the preparation of the candidate in Masonry and the preparation

1. (Entered apprentice. Second Section.)

Josephus says: "The whole structure of the Temple was made with great skill, of polished stones, and those laid together so very harmoniously and smoothly, that there appeared to the spectators no sign of any hammer or other instrument of architecture, but as if, without any use of them, the entire materials had naturally united themselves together, so that the agreement of one part with another seemed rather to have been natural, than to have arisen from the force of tools upon them."

(Entered Apprentice. Second Section.)

In the ancient mysteries the aspirant was always kept for a certain period in a condition of darkness. Hence darkness became the symbolism of initiation. Applied to Masonic symbolism, it is intended to remind the candidate of his ignorance, which masonry is to enlighten; of his evil nature, which Masonry is to purify, of the world, in whose obscurity he has been wandering, and from which Masonry is to rescue him.

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for entering the Temple, as practised among the ancient Israelites. The Talmudical treatise entitled "Beracoth" prescribes the regulation in these words: "No man shall enter into the Lord's house with his staff (an offensive weapon), nor with his outer garment, nor with his shoes on his feet, nor with money in his purse."

Various passages of Scripture are referred to in this section, as elucidating the traditions of Masonry on the subject of the Temple.

"And the house when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building." 1 Kings VI. 7.

"And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem." 2 Chron. II. 16.

Insert (Josephus 1.)

Masonry regards no man for his worldly wealth or honors; it is therefore the internal and not the external qualifications which recommend a man to Masons.

"Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things, a man plucked off his shoe, and gave it to his neighbor, and this was a testimony in Israel." Ruth IV. 7.

Insert 2. In the ancient &c

2

"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." Matt. VII. 7.

3. (Entered apprentice Second Section.)

In the ancient initiations the the candidate was never permitted to enter on the threshold of the temple or sacred cavern in which the ceremonies were to be conducted, until by the most solemn warning he had been impressed with the necessity of caution, secrecy and fortitude.

Entered Apprentice.

(Insert 3. In the ancient ~~initiations~~ the candidate &c.)

No man should enter upon any great or important undertaking without first invoking the blessing of Deity.

Trust in God!

This constitutes the sole creed of a Mason — at least, the only creed that he is required to profess.

x x x x

The Left Side.

x x x x

The Right Hand.

The right was ~~esteemed~~ esteemed by our ancient brethren the seat of fidelity; sometimes represented by two right hands joined; at others by two human figures, holding each other by the right hand.

The Badge of a Mason.

The lamb has in all ages been deemed an emblem of innocence; he therefore, who wears the lambskin as the badge of a Mason, is thereby continually reminded of that purity of life and conduct, so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

The Lesson of Charity.

This is among the first lessons we are taught, when we pass the threshold of the ~~mystic temple~~.

The First Instructions.

The candidate now receives the first instructions, upon which to build his future moral ~~and~~ masonic edifice.

Third Section.

This section explains what constitutes and what authorizes a Masonic Lodge; where held, its form, support, covering, furniture, ornaments, lights and jewels, how situated, and to whom dedicated.

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Entered Apprentice.

A Lodge is a certain number of Masons duly assembled, having the Holy Bible, Square and Compasses, and a Charter or Warrant empowering them to work.

Illustration pp 17.

Our ancient brethren held their Lodges on high hills, or in low dells, the better to observe cowans and eaves-droppers.

Illustration pp 18

The form of a Lodge is an oblong, extending from East to West, between North and South, from its surface to its center, and from earth to heaven; and is (symbolically said to be) of such vast dimensions, to denote the universality of Masonry, and that a Mason's charity should be equally as extensive.

Illustration pp. 19 8 lines

(a masonic Lodge is a symbol of the world) This vast fabric is supported by three great pillars, denominated wisdom, strength, and beauty; because it is necessary there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. The W. M., represents the pillar of wisdom, it being supposed that he has wisdom to x x x x. The S. W., represents the pillar of strength, it being his duty to assist the x x x x. The J. W., represents the pillar of beauty, it being his duty to observe x x x x.

Illustration 10 lines pp 19.

The covering of a Lodge is a clouded canopy or starry decked heaven, where all good Masons hope at last to arrive, by aid of the theological ladder which Jacob in his vision saw extending from earth to heaven; the three principal rounds of which are denom-

Illustration 11 lines pp 20

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inated Faith, Hope, and Charity; and which admonish us to have faith in God, hope in immortality, and charity to all mankind; of these the greatest is charity; faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave through the boundless realms of eternity.

The furniture of a Lodge consists of the Holy Bible, Square and Compasses; the Holy Bible is dedicated to God as the inestimable gift of God to man, and x x x x; the Square to the Master, it being the proper masonic emblem of his office; and the Compasses to the Craft, because by a due attention to their use, they are taught to circumscribe their desires, and keep their passions within due bounds.

Illustration 15 lines pp. 21

The ornaments of a Lodge are the mosaic pavement, indented tessel, and blazing star; the mosaic pavement is a representation of the ground floor of King Solomon's Temple; the indented tessel, that beautiful border or skirting which surrounded it. The mosaic pavement is emblematic of human life checkered with good and evil; the beautiful border which surrounds it, the blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on divine providence, which is hieroglyphically represented by the blazing star in the center.

Illustration 14 lines pp. 22.

A Lodge has three lights situated

Illustration pp 23. 6 lines

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Entered Apprentice.

East, West, and South, but none in the North. King Solomon's Temple was situated so far North of the ediptic, that neither the sun or moon at meridian, could dart any rays into the northern part thereof; the North is therefore masonically termed a place of darkness.

A Lodge has six jewels, three immovable, and three movable; the immovable jewels are the Square, Level, and Plumb; the square inculcates morality, the level equality, and the plumb rectitude of life. The movable jewels are the rough ashler, the perfect ashler, and the trestle-board. The rough ashler is a stone as taken from the quarry in its rude and natural state; the perfect ashler is a stone made ready by the hands of the workman, to be adjusted by the tools of the Fellow-Craft; the trestle board is for the master-workman to draw his designs upon. By the rough ashler we are reminded of our rude and imperfect state by nature; by the perfect ashler that state of perfection, at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God. By the trestle-board we are also reminded, that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on the trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe,

Illustration pp. 23. 4 lines

Illustration pp. 24 9 lines

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Entered Apprentice.

in the great books of nature and revelation, which are our spiritual, moral, and masonic trestle-board.

Illustration pp. 25 12 lines

Situation of Lodges.

Lodges are situated due East and West, that being the situation of King Solomon's Temple. After Moses had safely conducted the children of Israel through the Red Sea, into the wilderness, when pursued by Pharaoh and his hosts, he there by divine command, erected a tabernacle due East and West, in order to perpetuate the remembrance of that mighty East wind, by which their miraculous deliverance was wrought, and also to receive the rays of the rising sun. This was an exact model for King Solomon's Temple, for which reasons Lodges are so situated.

To whom dedicated.

Lodges were anciently dedicated to King Solomon who was our first Most Excellent Grand Master, but modern Masons dedicate theirs to St. John the Baptist, and St. John the Evangelist, who were two eminent patrons of Masonry, and since their time there is represented in every regular and well governed Lodge, a certain point embordered by two perpendicular parallel lines representing those two Saints, and upon the top rests within a circle, the point representing an individual brother; the circle the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices, or interests to betray him on any occasion. ~~The circle is embordered by two perpendicular parallel lines representing~~ In going round this circle we necessarily touch upon these two lines, as well as upon the Holy Scriptures, and while

Illustration 8 lines pp. 26.

the ~~Holy~~ Holy Scriptures which point out the whole duty of man;

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Entered Apprentice.

a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

The tenets of a Mason's profession, are Brotherly Love, Relief, and Truth.

Brotherly Love.

By the exercise of Brotherly Love we are taught to regard the whole human species as one family; (the high and low, the rich and poor;) who, as created by one Almighty parent, and inhabitants of the same planet are to aid, support, and protect each other. On this principle Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those, who otherwise might have remained at a perpetual distance.

Of Relief.

To relieve the distressed is a duty incumbent on all men but particularily on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

Truth.

Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy

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and deceit are unknown among us, sincerity and plain-dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

Every Mason has four ^ x x x x, which are illustrated by the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice, and are thus explained:—

Temperance.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees ~~guards~~ the mind ~~against~~ from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess or contrading ~~and~~ any licentious or vicious ~~habit~~ habit practice, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and ^ which would consequently subject him to the contempt and ^ detestations of all good Masons x x x x

Fortitude.

Fortitude is the noble and steady purpose ~~attribute~~ of the mind whereby we are enabled to undergo any pain, peril, or danger when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may

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Entered Apprentice.

be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the Lodge. x x x x

Prudence.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token, or word whereby the secrets of Masonry might be unlawfully obtained. x x x x

Justice.

Justice is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof. x x x x

Entered Apprentices should serve their

There is nothing more zealous than Clay or Mother Earth, for it is that alone, of all the elements, which has never proved unfriendly to man; bodies of water deluge him with rain, oppress him with hail, and drown him with inundation. The air rushes in storms, prepares the tempest, and fire lights up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harrassed, more to find the luxuries than the necessaries of life, she never refuses her accustomed yield; spreading his pathway with flowers and his table with plenty; though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last we are called upon to pass through the "dark valley of the shadow of death;" she once more receives us, and pivously covers our remains within her bosom; thus admonishing us that as from it we came, so to it we must shortly return.

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Entered Apprentice.

masters with freedom, fervency and zeal, which are represented by x x x x x x. ~~There~~ is nothing freer than chalk, which upon the slightest touch leaves a trace, nothing more fervent than charcoal, to which, when properly ignited the most obdurate metals yield. nothing more zealous than clay or mother earth, which is constantly employed for man's use, and is constantly reminding us, as from it we came, so to it we must all return.

mother earth Simon's Mon pp 46.

Charge at Initiating into the Degree of Entered Apprentice.

Brother:-

As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order: ancient, as having subsisted from time immemorial; and honorable, as tending in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundations, nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best men in all ages have been promoters and encouragers of the art, and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies. There are three great duties which, as a Mason, you are charged to inculcate — to God, your neighbor, and yourself. To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good. To your neighbor, in

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acting upon the square, and doing unto him as you wish he should do unto you. And to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem. In the State, you are to be a quiet and peaceful subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure or reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be ready to receive instruction.

Finally, keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.

4.

(Fellow Crafts Degree)

This degree is divided into two sections. While it extends the plan of knowledge commenced in the first degree, it comprehends a more extensive system of learning, and inculcates, in our peculiar method, the most important truths of science.

(First Section)

(Fellow Craft's Degree -
First Section)

Portuguese Hymn. 11s.

Come, Craftsmen, assembled our pleasures to share,
Who walk by the Plumb, and work by the Square,
While traveling in Love on the Level of time,
Sweet hope shall light on to a far better clime.

We'll seek in our labors the Spirit Divine,
Our temple to bless and our hearts to refine,
And thus to our altar a tribute will bring,
While joined in true friendship our anthem we sing.

See Order and Beauty rise gently to view,
Each Brother a Column, so perfect and true,
When Orders shall cease, and Temples decay,
May each fairer Columns immortal survey.

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Fellow Crafts' Degree.

(4 Insert This degree is divided &c)

First Section.

The square as a symbol, is peculiarily appropriated to this degree. It is intended to teach the Fellow Craft that the square of virtue should be the rule and guide to his conduct, in all his future transactions with mankind.

× × × ×

"Thus he showed me: and, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more." Amos VII. 7.8.

Or the following Ode may be sung × × × × "Come Craftsmen &c-

(Insert) Insert apron working Tools "

The Working Tools.

The working tools of a Fellow Craft are the Plumb, the Square, and the Level.

The Plumb is an instrument made use of by operative masons to raise perpendiculars, the Square to square their work, and the Level to lay horizontals; but we as Free and Accepted Masons are taught to make use of them for more noble and glorious purposes; the plumb admonishes us to walk uprightly in our several stations before God and men, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time to that undiscovered country, from whose bourne no traveler returns.

Fellow Craft

Second Section.

Preparation for Advancement.

× × × ×

Admission.

The Attentive Ear. The Instructive Tongue. The Faithful Breast.

× × × ×

The Square of Virtue.

× × × ×

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Fellow Craft.

Second Section.

(5)

Preparation for Advancement.

× × × ×

The attentive ear receives the sound from the instruc-tive tongue, and the secrets of Freemasonry are safely lodged in the repository of faithful breasts.

Reception.

× × × ×

Masonry is considered under two denominations, operative and speculative.

Operative Masonry.

By operative masonry we allude to a proper ap-plication of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due pro-portion and a just correspondence in all its parts. It furnishes us with dwellings, and with convenient shelters from the vicissitudes and inclemencies of the seasons; and while it dis-plays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and indus-try is implanted in man for the best, most salu-tary, and beneficent purposes.

Speculative Masonry.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion, as to lay us under obligation to pay that rational

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homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative Mason to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

× × × × for in six days God created the heaven and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

The Pillars of the Porch.

Insert Pillars 6 lines.

Peace, Unity and Plenty.

The Globes. × × × ×

The globes are two artificial and sperical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

The use of the Globes.

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth around its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as ena-

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-bling it to solve the same. Contemplating these bodies, we are inspired with a due reve-rence for the Deity and his works, and are induced to encourage the studies of astrono-my, geography, and navigation, and the arts dependent on them, by which society has been so much benefited. They further denote the universality of Masonry.

x x x

x x x x x

Order in Architecture.

By Order in Architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or it is a regular ar-rangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

Its Antiquity.

From the first formation of society, Order in Architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected these trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed: the Ionic, Doric, Corinthian, Tuscan and Composite. Of these

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the ones most esteemed by Masons are the ancient and original orders ~~revered by Masons~~, which are no more than three, the Ionic, Doric, and Corinthian, which were invented by the Greeks. To these the Romans have added two, the Tuscan, and the Composite. To the Greeks therefore, and not to the Romans, are we indebted for what is great, judicious, and distinct in architecture.

× × × × × to the five Senses of Human Nature, Hearing, Seeing, Feeling, Smelling, and Tasting. Of these, the most esteemed by Masons are Hearing, Seeing, and Feeling; for by × × × × × × ×

× × × × × × × to the seven Liberal Arts and Sciences which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy; of these the most esteemed by Masons is Geometry, or the fifth science.

Geometry

Treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a point to a line, from a line to a superfices, and from a superfices to a solid.

A point is a dimensionless figure, or an indivisible part of space.

A line is a point continued, and a figure of one capacity, namely, length.

A superfices is a figure of two dimensions, namely, length and breadth.

A solid is a figure of three dimensions, namely, length, breadth, and thickness.

The Advantages of Geometry.

By this science the architect is enabled to construct

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his plans and execute his designs; the general, to arrange his soldiers; the geographer, to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the time duration of time and seasons, years and cycles.

In fine, geometry is the foundation of architecture, and the root of mathematics.

Astronomy also claims our attention:-

Astronomy

Is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere

Assisted by astronomy, we can observe the magnitudes, and calculate the period and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary laws of nature. While we are employed in the study of this science, we must perceive unparrelleled instances of wisdom and goodness; and through the whole creation, trace the glorious Author by his works.

× × × × × × × × ×

G.

The Moral Advantages of Geometry.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry, we may curiously trace Nature, through her various windings, to her most concealed recesses.

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Fellow Craft.

By it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine.

By it we may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the secrets

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of Freemasonry are safely lodged in the repositary of faithful breasts. Tools and instruments of and symbolic emblems most expressive architecture are selected by the fraternity to imprint on the mind wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution.

O O O

The lecture closes by paying profound homage to the Grand Geometrician of the Universe, before whom all Masons, from the youngest E∴ A∴, to the W∴ M∴ who presides in the East, should, with reverence most humbly bow.

Charge at Passing to the Degree of Fellow Craft.

Brother:—

Being passed to the second degree of Masonry, we congratulate you on your preferment. The internal and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which as a Mason, you are bound to discharge, or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

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Fellow Craft.

The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagement as a Fellow Craft, and to these duties you are bound by the most sacred ties.

Master Mason's Degree.

This has very properly been called the sublime degree of a Master Mason, as well for the solemnities of the ceremonies which accompany it, as for the profound lessons of wisdom which it inculcates. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our Order that "the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation." The Lecture is divided into three sections.

First Section

Master Mason's Degree -
First Section.

Music - "Bonny Doon" or "Hamburg." L. M.

Let us remember in our youth
Before the evil day draws nigh,
Our Great Creator and his Truth,
Ere memory fail and pleasure fly!

Ocean, or moon, or planet's light
Grow dark, or clouds return in gloom!
Ere vital spark no more incite!
When strength shall bow, and years consume.

Let us, in youth, remember Him
Who formed our frame, and spirits gave,
Ere windows of the mind grow dim,
Or door of speech obstructed wave!

When voice of bird fresh terrors wake,
And Music's daughters charm no more,
Or fear to rise, with trembling shake,
Along the path we travel o'er.

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6. (Insert) This has very properly

Master Mason's Degree.

First Section.

The Compasses are peculiarily dedicated to this degree, because between their extreme points when properly extended, are emblematically said to be contained the jewels of a Master Mason, which are Friendship, Morality, and Brotherly Love.

× × × × × ×

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets; when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man go-eth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it. Eccl. XII. 1-7.

Or the following Ode may be sung:- "Let us remember in our &c.

× × × × × ×

(Insert) Insert Apron.

The Working Tools.

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Master Mason.

The working tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the Trowel.

The Trowel is an instrument made use of by operative Masons to spread the cement which unites a building into one common mass, but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work and best agree.

× × × × × ×

Second Section.

× × × × × ×

Tune — Pleyels Hymn — 70.

Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below,
Through a pilgrimage of woe.

Mortals, now indulge a tear,
For mortality is here,
See how wide her trophies wave,
O'er the slumbers of the grave.

Here another guest we bring,
Seraphs of celestial wing,
To our funeral altar come;
Waft our friend and brother home.

(7) Hague. C. M.

Hark from the tombs a doleful sound
Mine ears attend the cry:
Ye living men come view the ground
Where you must shortly lie.

Princes, this clay must be your bed,
In spite of all your towers;
The tall, the wise, the reverend head
Must lie as low as ours.

Grant us the power of quickening grace,
To fit our souls to fly;
Then, when we drop this dying flesh,
We'll rise above the sky.

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(7.)

Master Mason.

Lord of all below, above,
Fill our souls with truth and love,
As dissolves our earthly tie,
Take us to thy Lodge on high.

Or the following may be used
Hark from the tombs &c

× × × × × ×

The following prayer is prescribed for this section:

Prayer.

Thou, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and driveth up, so man lieth down, and riseth not up until the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble and save them with an everlasting salvation. So mote it be. Amen.

× × × × × ×

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Master Mason.

It has been the practice of all ages to erect monuments to the memory of departed worth.

× × × × × × ×.

Third Section

The third section furnishes many details in relation to the Temple, and concludes with an explanation of the hieroglyphical emblems of the degree.

This vast fabric was founded in the fourth year of the reign of King Solomon, during the second month of the sacred year, on the hill of Mount Moriah, near the place where Abraham was about to offer up Isaac, and where David met and appeased the destroying angel.

It was supported by fourteen hundred and fifty three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.

There are three ~~great~~ grand Masonic pillars, denominated Wisdom, Strength, and Beauty. × × × × × × ×.

Insert pp. 65 16 lines

There were employed in building the Temple, three Grand Masters, three thousand and three hundred Overseers or Masters of the work, eighty thousand Fellow Crafts or hewers on the mountain or in the quarries, and Seventy thousand Entered Apprentices or bearers of burdens; these were all so classed and arranged by the wisdom of Solomon, that neither envy, discord, or confusion was suffered to interrupt or disturb the peace and good-fellowship which prevailed among the workmen at this important period.

7 1/6. G. F. 5 2/3. M. C. 3. S. S.

There are in this degree two classes of emblems or symbols, the first of which is monitorial, and

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Master Mason.

consists of ~~the Three Steps~~, the Pot of Incense, the Bee-Hive, the Book of Constitutions guarded by the Tyler's Sword, the Sword pointing to a naked heart, the All-Seeing Eye, the Anchor and Ark, the Forty-seventh problem of Euclid, the Hour-Glass and the Scythe, and are thus explained: —

the Three Steps

The Three Steps,

Usually delineated upon the Master's carpet, are emblematic of the three principal stages of human life, viz: Youth, Manhood, and Age. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; so that in Age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

Insert between the Hour Glass & the Scythe

The Pot of Incense

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

The Bee-Hive

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us, that as we came into

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the world rational and intelligent beings, so should we be industrious ones; never sitting down contented while ~~while~~ our fellow-creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.

Book of Constitutions guarded by the Tyler's Sword,
Reminds us that we should be ever watchful and guarded in our words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

The Sword Pointing to a Naked Heart,
Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of men, yet that All-Seeing Eye, whom the Sun, Moon, and Stars obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the utmost recesses of the human Heart, and will reward us according to our merits.

The Anchor and Ark,

Are emblems of a well-grounded hope and a well-spent life. They are emblematic of that divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

The Forty-Seventh Problem of Euclid.

This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priest-hood, and raised to the sublime degree of a Master Mason.

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Master Mason.

This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, when, in the joy of his heart, he exclaimed Eureka, in the Grecian language signifying I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

The Hour Glass

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment behold the little particles which are contained in this machine, how they pass away almost imperceptibly! and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! To-day he puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth. (Insert here the Three Steps.)

The Scythe

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc ~~the~~ the scythe of Time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of Time, and be gathered into the land where our fathers have gone before us.

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Master Mason.

The second class of emblems are not monitorial, and therefore their true interpretation can only be obtained within the tiled recesses of the Lodge. They consist of the Setting Maul, the Spade, the Coffin and the Sprig of Acacia.

× × × × × × × ×

Then × × let us imitate the example of ~~that~~ × × whom you have this evening represented, in his virtuous and amiable conduct, his unfeigned piety to God, and his inflexible fidelity to his trust, that we may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect, to that all-perfect, glorious, and clestial Lodge above, where the Supreme Architect of the Universe presides.

Charge at Raising to the Sublime Degree of a Master Mason.

Brother:—

Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem. You are now bound by duty, honor, and gratitude to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the Order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose it is your province to recommend

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to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors; kindness and condescension. Universal benevolence you are always to inculcate, and by the regularity of your own behavior afford the best example for the conduct of others less informed. The ancient landmarks of the Order, intrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.

× × × × × ×.

By Laws.

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Funeral Services

(For full directions see Masonic Code of N. C.)

The brethren being assembled at the lodge-room, (or some other convenient place,) the Master opens the Lodge on the Third degree with the usual forms; and having stated the purpose of the communication, the service begins: —

Master. "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?"

Response. "Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

Master. "When he dieth he shall carry nothing away; his glory shall not descend after him."

Response. "Naked he came into the world, and naked he must return."

Master. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

The Master then taking the roll, ~~in his hand~~ on which have been inscribed the name, age, date of initiation or affiliation, date of death, or any matters that may be interesting to the brethren, and having read the same aloud, shall say,

"Let us live and die like the righteous, that our last end may be like his!"

Response. "God is our God for ever and ever; he will be our guide even unto death!"

Master. "Almighty Father! in thy hands we leave with humble submission the soul of our deceased brother."

The Brethren answer three times, (giving * funeral grand honors each time,)

"The will of God is accomplished! So mote it be. Amen."

The Master deposits the roll in the archives, and repeats the following prayer:

* Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs.

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"Most glorious Lord! author of all good, and giver of all mercy! pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need! that, when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy, ~~through the Redeemer~~, may dispel the gloom of death; and after our departure hence in peace, and in thy favor, may we be received into thy everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a ~~pious~~ and virtuous life. Amen."

A procession is then formed, which moves to the house of the deceased, and thence to the place of interment.

Order of Procession.

Tiler with a drawn ~~sword~~ sword;

Stewards with white rods;

Musicians, (if they are Masons,) otherwise they follow the Tiler;

Master Masons;

Senior and Junior Deacons with black rods;

Marshal;

Treasurer and Secretary;

Senior and Junior Wardens;

Mark Masters;

Past Masters;

Royal Arch Masons;

Select Masters;

Knights Templar;

The Holy Writings, on a cushion covered with black cloth, carried by the oldest, (or some suitable) Member of the Lodge;

The Master;

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Clergy;

The Body

with the insignia placed thereon

Pall Bearers Pall Bearers

Mourners.

When the procession arrives at the place of interment, the brethren open ranks, and the procession moves in reverse order, the body being borne after the Master to the grave. The brethren then form around the grave, the officers of the Lodge and the Clergy at the head, and the mourners at the foot. The service is resumed and the following exhortation is given: —

"Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead, are only useful as lectures to the living: — from them we are to derive instruction, and to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementoes of mortality, with which we daily meet; notwithstanding Death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget that we are born to die; we go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of Death, when we least expect him, and at an hour which we conclude to be the meridian of our existence.

"What are all the externals of majesty, the pride of wealth, or the charms of beauty, when Nature has paid her just debt? — Fix your eyes on the last scene, and view life stript of her ornaments, and exposed in her natural

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meanness; you will then be convinced of the futility of these empty delusions. In the grave all fallacies are detected, all ranks are leveled, and all distinctions are done away.

"While we drop the sympathetic tear over the grave of our departed friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained;—the wisest, as well as the best of men, have erred.

"Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the all-important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous and holy life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

"Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our order. Then, with becoming reverence, let us seek the favor of the Eternal God, whose goodness and power know no bounds, ~~through the merits of his Son our Savior~~, so that when the awful moment of death arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension to that far distant country,

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whence no traveler returns."

The following invocations are made by the Master:

Master. "May we be true and faithful; and may we live and die in love!"

Answer. "So mote it be."

Master. "May we profess what is good, and always act agreeably to our profession!"

Answer. "So mote it be."

Master. "May the Lord bless us and prosper us, and may all our good intentions be crowned with success!"

Answer. "So mote it be."

Master. "Glory be to God in the highest; on earth peace! good will towards men!"

Answer. "So mote it be, now, from henceforth, and for evermore. Amen."

The apron is taken off the coffin and handed to the Master — the coffin is deposited in the grave — and the Master says:

"This Lamb Skin, or white leather apron, is an emblem of Innocence, and the badge of a Mason; more ancient than the golden fleece or Roman eagle; more honorable than the star and garter, when worthily worn. (The Master then deposits it in the grave.) This emblem I now deposit in the grave of our deceased friend. By this we are reminded of the universal dominion of Death. The arm of Friendship cannot oppose the King of Terrors, nor the charms of Innocence elude his grasp. This grave, that coffin, this circle of mourning friends, remind us, that we, too, are mortal; soon shall our bodies moulder to dust. ~~How important for us to know that our Redeemer liveth, and that he shall stand upon the latter day upon the Earth.~~

(The Master holding the evergreen in his hand, continues,)

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Funeral Services.

This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die. Though like our Brother, whose remains now lie before us, we shall soon be clothed in the habiliments of death and deposited in the silent tomb, yet, ~~through the mediation of a departed Savior~~ through our belief in the mercy of our Heavenly Father, we may confidently hope that our souls will bloom in Eternal Spring."

The brethren then move in procession around, and severally drop the sprig of evergreen into the grave; after which, the funeral grand honors are given.

The Master then continues: -

"From time immemorial, it has been the custom among the fraternity of Free and Accepted Masons, at the request of a brother, to accompany his remains to the place of interment, and there to deposit them with the usual formalities.

"In conformity to this usage, (and at the request of our deceased brother, whose memory we revere, and whose loss we now deplore,) we have assembled in the character of Masons, to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem for him, and our steady attachment to the principles of the order.

"The great Creator having been pleased, out of his infinite mercy, to remove our brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united man to man, may we who survive him, anticipate our approaching fate, and be more strongly cemented in the ties

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of union and friendship; that, during the short space allotted to our present existence, we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

"Unto the grave we have resigned the body of our deceased brother, earth to earth, dust to dust, ashes to ashes, there to remain until the trump shall sound on the resurrection morn. We can cheerfully leave him in the hands of a Being who has done all things well; who is glorious in holiness, fearful in praises, doing wonders. Then let us all so improve this solemn warning, that on the great day of account we may receive from the compassionate Judge, the welcome invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"So mote it be. Amen."

"Almighty and eternal God, in whom we live, and move, and have our being — and before whom all men must appear in the judgement day to give an account of their deeds in life, we, who are daily exposed to flying shafts of death, and now surround the grave of our fallen brother, most earnestly beseech thee to impress deeply on our minds the solemnities of this day, as well as the lamentable occurrence that has occasioned them. Here may we be forcibly reminded, that in the midst of life we are in death, and that whatever elevation of character we may have attained; however upright and square the course we have pursued; yet shortly must we all submit as victims of its destroying power, and endure the humbling level of the tomb, until the

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last loud trump shall sound the summons of our resurrection from mortality and corruption.

"May we have thy divine assistance, O merciful God, to redeem our misspent time; and in the discharge of the important duties thou hast assigned us in the erection of our moral edifice, may we have wisdom from on high to direct us, strength commensurate with our task to support us; and the beauty of holiness to adorn and render all our performences acceptable in thy sight: and when our work is done, and our bodies mingle with the mother earth, may our souls, disengaged from their cumbrous dust, flourish and bloom in eternal day: and enjoy that rest which thou hast prepared for all good and faithful servants, in that spiritual house, not made with hands, eternal in the heavens, ~~through the great Redeemer~~. Amen."

"So mote it be. Amen."

The procession then returns in form to the place whence it set out, where the necessary duties are complied with, and the Lodge is closed in the Third degree.

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A Shorter Form of Burial Service

To be used at the grave during very inclement weather.

After the officers and brethren have taken their proper positions at the grave, the service begins by the following or some suitable

Prayer.

Almighty and most merciful Father, we adore thee as God of time and eternity. As it has pleased thee to take from the light of our abode one dear to our hearts, we beseech thee to bless and sanctify unto us this dispensation of thy providence. Inspire our hearts with wisdom from on high, that we may glorify thee in all our ways. And when our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end. And thine, O righteous Father, shall be the glory forever. Amen. Response. So mote it be.

The following exhortation is then given: -

"Brethren: - We have assembled to-day as Masons, to offer to the memory of our deceased brother this last tribute of our affection. Unto the grave we now consign his body - earth to earth; ashes to ashes; dust to dust - there to remain until the trump shall sound on the Resurrection morn. We can trustfully leave him in the hands of Him who doeth all things well, who is glorious in holiness, fearful in praises, doing wonders!"

The Master, then presenting the apron, continues: -

"The lamb-skin apron is an emblem of innocence and the badge of a Mason."

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Funeral Services.

The Master then deposits it in the grave.

"This emblem I now deposit in the grave of our deceased brother. We are here reminded of the universal dominion of Death."

The Master, holding the evergreen, continues: -

"This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us which shall never, never, never die."

The brethren then move in procession around the place of interment, and drop the sprig of evergreen into the grave.

The funeral grand honors are then given, and the Master continues: -

"To those of the immediate relatives and friends who are most heart-stricken, we have but little of this world's consolation to offer. We can only sincerely, deeply and most affectionately sympatize with them in their afflict-ive bereavement, and remind them that He who 'tempers the wind to the shorn lamb' looks down with infinite compassion upon the bereaved in the hour of their desolation, and will fold the arms of his love and protection around those who put their trust in Him."

Prayer.

"Almighty God, who hast taught us in thy holy word that thou dost not willingly afflict or grieve the children of men, have compassion upon thy servants here assembled. Remember us, O Lord, in mercy; endue our souls with patience under our affliction, and with resignation to thy blessed will. Lift up thy countenance upon us and give us peace, and pardon and save us for thy name's sake. Amen." Response. So mote it be.

This concludes the service at the grave.

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Forms of Petitions.

Petition for Degrees.

A petition for the degrees of Masonry shall be in writing, signed by the applicant, and in the following form:—

To the Master, Wardens and Members of — Lodge,
No —, A. F. & A. M.:

The petition of —, respectfully showeth that he entertains a favorable opinion of your ancient institution, and desires to be made a member thereof. If this, his petition, be granted, he will yield a cheerful obedience to the customs and usages of Masonry. His age is — years, his vocation that of a —, and his residence —.

Date ——, (Signed.) ——

Recommended by

—— ——.

—— ——.

Petition for Membership.

A petition for Membership shall be in writing, signed by the applicant, in the following form, and shall be accompanied by the applicant's dimit.

To the Master, Wardens, and Members of — Lodge,
No —, A. F. & A. M.

The petition of —, respectfully showeth that he was lately a member of — Lodge, No —, at —, and he now prays to be admitted a member of your Lodge. His age is — years, his vocation that of a —, and his residence —.

Date ——. (Signed) ——.

Recommended by

—— ——.

—— ——.

Order of Business.

(Uniform Code of By-Laws, Article IV, Sec. 3.)

The order of business at a regular communication shall be –

1. Reading minutes of last regular and all intervening communications.
2. Unfinished business.
3. Reports of committees on petitions for initiation and membership.
4. Balloting.
5. Reports of standing committees.
6. Reports of special committees
7. Reception of petitions.
8. Communications.
9. Motions and resolutions.
10. Informal communications affecting the Craft.
11. Report of Orphan Asylum Committee.
12. Reading and approval of the minutes.